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Friday, September 10, 1971 — 20 Elul 5731 — 15¢

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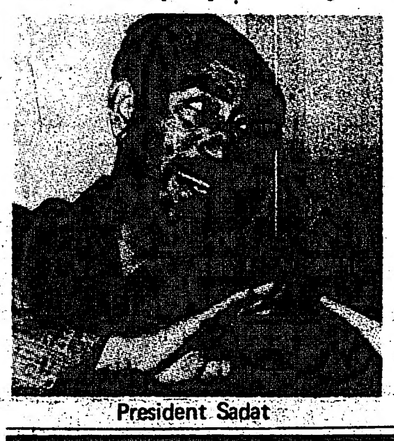
ARAB NATIONS TO LAUNCH DIPLOMATIC THRUST AT UN

Eban promises counterattack

UNITED NATIONS (JTA—JCNS)—Israel is anticipating a two-pronged diplomatic assault in the United Nations spearheaded by Jordan in the Security Council and Egypt in the General Assembly.

Foreign Minister Abba Eban said at a cabinet meeting last week that the Israeli delegation would expose the full story of atrocities and desecration during Jordan's 19-year occupation of East Jerusalem if Jordan raised the question of Jerusalem in the Security Council. Egypt, meanwhile, was said to be planning to seek a pro-Arab "interpretation" of the Security Council Resolution 242 when the General Assembly begins its session Sept. 21.

The semi-official Cairo newspaper Al Ahram reported that Egypt will press for a Security Council debate on the Middle East crisis and will request permission to participate although it is not a council member. Other sources said, however, that Egypt intends to bypass the council and seek an assembly consensus that Resolution 242 requires total Israeli withdrawal behind the pre-June 1967 armistice lines.



President Sadat

SEEKS ASSEMBLY RESOLUTION

The sources said that Egypt is convinced that one of the Western powers would veto such a resolution in the council but that it could muster the two-thirds majority necessary for passage in the assembly. An assembly resolution would be in the nature of a recommendation and, therefore, not binding but would have a strong political effect.

see editorial page 4

Beirut radio said that Egyptian President Sadat and other Arab heads of state may attend the assembly session, apparently to capture the initiative and limelight from Jordan in the Middle East debate. According to secretary, Eban warned that a Security Council debate on Jerusalem would be harmful to the peaceful situation that prevails in the city. The foreign minister stressed that Israel's position on Jerusalem is unchanged—that the city must remain united, undivided and must be developed for the benefit of all its inhabitants.

CRITICIZES U.S. INACTION

Several cabinet ministers reportedly criticized the United States for not doing enough to avert the council debate on Jerusalem. Eban did not give an evaluation of the possible outcome of a vote on the subject in the council.

It is understood that Israel raised the subject in recent diplomatic contacts with the U.S. Sources here said Washington has apparently reversed a previous stand and is not now making active effort to avert a Jerusalem debate.

Meanwhile Syria and Egypt were reported to be laying the groundwork for enlarging the debate to cover Israeli actions in their own last territories.

THANT TO PUBLICIZE PROTEST

This week, U Thant, the UN secretary-general, is expected to make public a protest he has delivered to Israel over her demolition of houses in Palestinian refugee camps in the occupied Gaza Strip. Mahmoud Riad, the Egyptian foreign minister, has also lodged a protest with the UN on the issue.

Israel's reply is that demolitions are for security purposes to build patrol roads and that the Arabs are being offered other housing and compensation.

Gunnar Jarring, the UN special envoy to the Middle East, is expected to return in time for the assembly session from his post as Swedish envoy in Moscow.

·on the wire·

DAYAN AGREES TO PERMIT WEST BANK MAYORS TO HOLD FIRST POLITICAL MEETING SINCE 1967

Jerusalem.—Defense Minister Moshe Dayan has given permission for the first political meeting of West Bank Arab notables since the June, 1967 Six-Day War.

Dayan was reported today to have informed the mayors of towns in Judaea and Samaria that they may convene a large gathering to discuss "whatever it deemed fit." Sheikh Mohammed Ali Jaabari, the Mayor of Hebron, has confirmed that a gathering "will be held" though the time and place have not been decided. The projected meeting will be an outgrowth of the first conference of West Bank mayors held at Beit Sahur three weeks ago.

16 SUSPECTED TERRORISTS DETAINED BY SECURITY FORCES; ARMED TERRORIST KILLED

Tel Aviv.—Sixteen suspected Arab terrorists were detained yesterday by Israeli security forces searching the El Burej refugee camp in the Gaza Strip. Some of those detained may have been involved in a murder in the camp last week, according to Israeli officials.

El Burej was one of the first camps in which security roads were constructed and it has been one of the quietest camps in the Gaza Strip. But because of the murder there last week, Israeli forces accompanied by Defense Minister Moshe Dayan and the army's southern commander Aric Sharon, surrounded the camp last week and ordered the men to concentrate in the plaza.

After an identification parade, the Israelis detained the 16 who are suspected of subversive activities. In another refugee camp, Jebaliya, an armed terrorist was killed during an encounter with an Israeli army patrol yesterday afternoon. Three other terrorists escaped and searches were conducted to catch them.

BRITISH POLICE OFFICERS VISIT ISRAEL

Tel Aviv.—A party of 25 senior British police officers who left the country in 1947 after serving for many years in different parts as members of the British Mandatory police force arrived on Saturday for a tour of Israel. For many it is a sentimental journey.

The visitors are led by Chief Superintendent Johnson, of London, and another member is Major Edward Cosgrave, a former senior CID officer. Meetings have been arranged with Israeli police officers.

In the days just before the Mandate ended, many of the visitors were employed in the difficult task of finding solutions to delicate situations involving Britons, Jews and Arabs.

CJN readership zooms with new subscriptions

Beginning with this issue, the Canadian Jewish News has several thousand new readers as the result of a special arrangement between the newspaper and the United Jewish Appeal of Toronto.

All contributors of $25 and over will receive the paper every week, and the UJA will cease publication of its monthly newspaper, the Toronto Jewish Reporter.

The UJA has long held the belief that the Toronto Jewish community urgently needs a strong weekly newspaper to cover fully and objectively the wide and varied activities of the local Jewish population, as well as worldwide news of Jewish interest.

We believe that under its new management, the Canadian Jewish News can provide this type of publication.

We are pleased, therefore, to cooperate with the publishers in helping The Canadian Jewish News to attain the widest possible circulation.

We wish the publication well and look forward to a long and meaningful relationship with the publishers and editors.

Stephen Berger, President,
United Jewish Appeal of Metro Toronto

Donald Carr, Q.C., President,
United Jewish Welfare Fund of Toronto

New ownership

Just in case you were away for the summer and missed the initial announcement, we are repeating an important statement published on Friday, July 9th, 1971. The statement read:

"Three Toronto businessmen, Murray B. Koffler, Albert J. Latner (representing the Greenwin Group), and Ray D. Wolfe, announced today the purchase of The Canadian Jewish News from North American Press Limited.

The newspaper will henceforth be published by The Canadian Jewish News—a corporation without share capital. The directors are: Murray B. Koffler, Albert J. Latner and Ray D. Wolfe.

Sol I. Littman, formerly executive director of the Canada/Israel Committee, has been appointed managing editor.

Speaking for the new directors, Wolfe stated that The Canadian Jewish News will be operated on a non-profit basis on behalf of the Jewish community.

Important changes in the newspaper's content and appearance are planned. The new format will become effective with the issue of Friday, September 10th, 1971.

While concentrating initially in Ontario, the paper's area of coverage will be expanded as soon as practicable to serve the entire Canadian Jewish community."

in this issue

- Toronto's Jewish Community . . . vibrant and pulsating. Miriam Herman tells you what's new and who's doing what . . . Page 2.
- Religious passions in Irish tragedy have lead to brutality and murder . . . what have Christian leaders done to curb the excesses of their followers . . . Page 4.
- So The Canadian Jewish News aims to give Canadian Jewry a voice. J.B. Salsberg's Uncle Eliezer is a little apprehensive . . . but "halvai" . . . Page 5.
- Arab bombast . . . overblown rhetoric or threats to Israel's existence? Rabbi Gunther Plaut takes you inside the news . . . Page 5.
- A stranger in your own land. Clara Lander's memories of North Saskatchewan . . . Page 8.

Bassett criticizes Rosenberg on tax aid statement

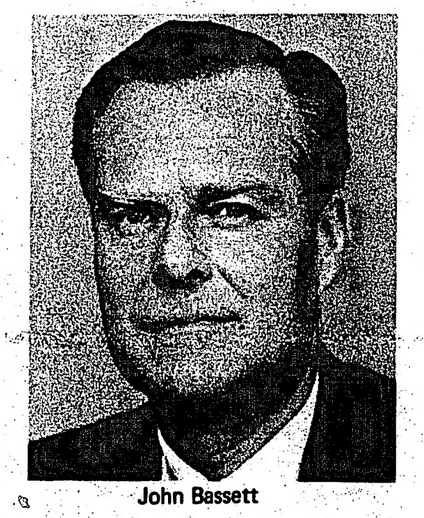
by Lewis Levendel

Toronto Telegram publisher John Bassett has strongly challenged Rabbi Stuart E. Rosenberg for his "unjust" and "inaccurate" criticisms of Ontario Premier William Davis' rejection of the extension of provincial aid to parochial schools.

In an unsolicited letter to CJN Managing Editor Sol. I. Littman, Bassett said Rabbi Rosenberg's statement last week "was totally inaccurate and the most unfair criticism."

Rosenberg, Beth Tzedec rabbi and chairman of the Committee for Government Aid to Jewish Day Schools, in a special statement to the CJN last week, said:

"Premier Davis has unfortunately, and perhaps unwittingly politicized the question when it should not have been done that way. He has obviously made a calculation that this will help him in his search for re-election."

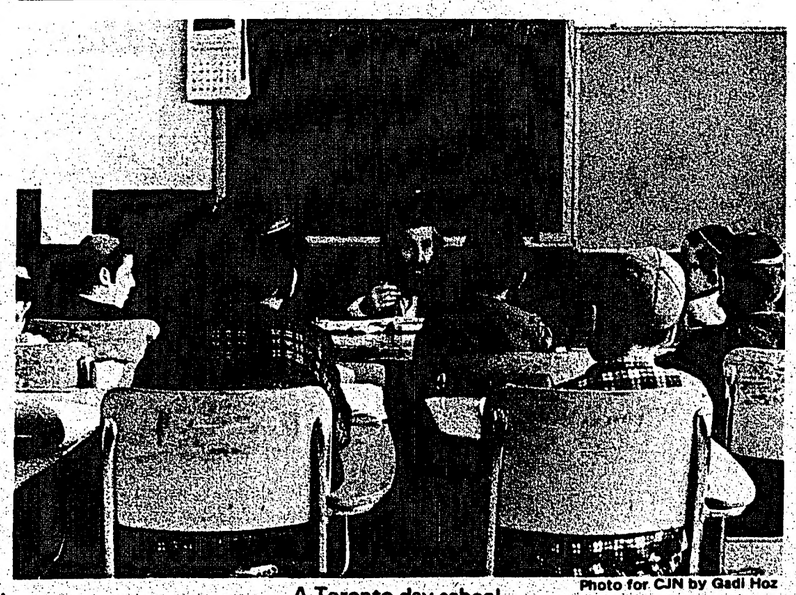


John Bassett

Bassett in his letter said the rabbi "should be the last man to charge Premier Davis with motives when the premier specifically expressed the view that he hoped his decision would not become a political question."

"It is most disheartening to see a man of God make this kind of an attack on a public figure who obviously can not reply for himself in such a case," Bassett wrote.

(continued on page 10)



A Toronto day school — Photo for CJN by Gadi Hoz

School start on Rosh Hashonah sparks controversy at York U.

by Paul Ogden

The scheduling of York University's first two lecture days to coincide with Rosh Hashonah has aroused a sharp controversy between Jewish Community spokesmen and university authorities.

"The opening days of classes are critically important" according to David Sadowski, a York student and a spokesmen for the Jewish Student Federation there.

It is on these days that reading lists are passed out and orientation lectures presented. According to Sadowski, if the first day is missed, a senior student is virtually a week behind before he starts. Jewish students—estimates place the enrollment between 4,000 and 6,000 at York—will be unable to attend classes during Rosh Hashonah.

After many protests from Jewish students and the Canadian Jewish Congress, the York University senate executive met to discuss the problem last Friday evening.

Dean John Saywell was to present a motion calling for the cancellation of classes for the faculty of arts during the high holy days.

Sadowski felt that the motion would probably pass, but if it failed, the Jewish Student Federation would plan some action against the university. "A protest will be made, but we havn't decided what dimension it will take," he stated.

The University of Toronto and Seneca Community College in North York (which has a heavy Jewish enrollment) are not affected because of an earlier opening date.

(continued on page 10)

Organizations and People

what's new . . .

by Miriam Herman

Leaders of Ontario UIA meet. From left Lewis J.E. Moses, Tom Wolf, Yehuda Noy and Joseph Lunefeld

Theodor Meron, ambassador of Israel to Canada, will make his first public address in Toronto at an Ontario Leadership Seminar luncheon on Sunday, Oct. 17. The seminar, held in conjunction with the United Israel Appeal, will involve leaders from 28 Jewish communities in the province of Ontario assembling for the first time to plan a course of unified action in their endeavors for Israel. Israel.

The seminar weekend will officially open on Saturday evening, Oct. 16 with a docktail reception to welcome the ambassador and Mrs. Meron.

A full program is planned for the participants on Sunday, Oct. 17 at Toronto's Inn On The Park. Workshop discussions will highlight the morning's deliberations.

Special session for the ladies has been arranged for the morning with the well-known Mrs. Bea Finkelstein, consultant, women's communal services, Council of Jewish Federations and Welfare Funds (New York).

Following the luncheon session, a plenary meeting will take place during which the participants will discuss the reports on the workshop's deliberations and set a course for unified action on behalf of the state of Israel.

• • •

At a luncheon held on Sept. 8, the members of the Naomi chapter of Hadassah celebrated the chapter's 50th anniversary. They commemorated the "simcha" by personally contributing to a fund designed to assist immigrant women in Israel. Of the 12 original charter members, 6 are still active in the group.

Rabbi W. Gunther Plaut will deliver the first in a series of public affairs lectures on Saturday, Sept. 11 at 9:30 p.m. at Holy Blossom Temple at which time he will discuss "Tax Aid to Religious Schools—Principle and Politics". A social hour will be held at 10:15 p.m. to be followed by Silihot services at 11 p.m.

• • •

B'nai Israel Beth David Congregation will welcome a prominent personality in the field of communications at their High Holy Day Institute on Saturday, September 11, at 9:15 p.m., prior to the social hour and the Midnight Selichot Service. Knowlton Nash, director of T.V. Information Programs, C.B.C., will have as his topic, Communicating in the Age of Communication.

• • •

The Farband Labour Zionist Order in Toronto will be starting a new club for single men and women between the ages of 30 - 47. To provide opportunities for Jews to meet on a regular basis and make new acquaintances. This group will have social and cultural activities including involvement in Community affairs.

The order also announced that it will be holding its organizational city conference on Sunday, Sept. 12, to officially launch the activities program for the coming season.

. . . about people

by Miriam Herman

Toronto abounds with interesting people doing interesting things. One such person is **Helen Tator.** Associated with the department of allocations and agency relations of the United Community Fund she acts as consultant to those community agencies concerned with health, the aged and rehabilitation. She helps each agency examine examine its own role and, where appropriate, new areas of service. In fact Mrs. Tator has visited 25 such agencies this month. She also acts as secretary to the subcommittees dealing with the allocation of funds. These committees are representative of a cross-section of people from different walks of life including persons who are themselves recipients of the services provided by the agencies. It is their task to study the organizations' programs and budget submissions. There are 78 agencies affiliated with the United Community Fund including many of our Jewish service organizations.

Interestingly enough Mrs. Tator says that she relies, time after time, on the broad gamut of organizational techniques learned as a volunteer in the Jewish community—she was one of a small group of women who set up the Young Womens' Division of the United Jewish Appeal and served as its chairman. "Things do go full circle" she remarked as she finds herself still involved with people helping people.

• • •

Jacob Oleiski

Jacob Oleiski, until recently Director of O.R.T. in Israel, will visit eight Canadian cities on a speaking tour from September 7 to 16, according to **D. Lou Harris,** National President of the Canadian ORT Federation.

In Toronto, Oleiski will address members and friends of ORT on Wednesday evening, Sept. 15 at the home of Mr. & Mrs. Elly Gotz, presidents of Toronto Men's ORT and Toronto Women's ORT.

Oleiski, identified with ORT for more than 40 years, is now consultant to World ORT Union and ORT Israel, a frequent lecturer for ORT abroad, and is currently editing a four-volume history of Lithuanian Jewry.

Frank Dimant of Montreal has been appointed executive secretary of the Canadian Friends of the Hebrew University, according to an announcement made this week by Allan Bronfman, national president of the organization.

Highly active in campus youth activity in New York and Montreal, upon completion of his studies, Mr. Dimant held several teaching fellowships in sociology at McGill Univeristy and has served as a public relations consultant to the Jewish Agency youth department in Canada and as assistant regional director of the B'nai B'rith Youth Organization in Montreal.

• • •

This September the Pride of Israel Synagogue welcomes a new spiritual leader—**Rabbi Ira Book,** a native of New York City. He comes to Toronto after serving as educational director of the Congregation B'nai Israel, Staten Island, New York. The rabbi was also chaplain of the Roosevelt School in Stamford Connecticut and associate chaplain of the Willowbrook State School, Staten Island, New York.

• • •

Doctor Louis Finkelstein, chancellor of the Jewish Theological Seminary of America, will visit Montreal for the first time in many years on Wednesday, Sept. 15. He will be the guest at a reception hosted by Senator Lazarus Phillips.

The author and editor of many scholarly works, Dr. Finkelstein served as advisor to the late President Franklin D. Roosevelt and was a member of the five man delegation appointed by President John F. Kennedy to the coronatioin of Pope Paul VI.

The purpose of the reception will be to accquaint the leadership of the conservative movement in Judaism with the latest trends and the problems which beset the Jewish community throughout the world and the role of Jewish education in relation to them.

• • •

Hanoch Rizman, producer of the Zionist Organization of Canada weekly tv program, calls to say the show is seen on Tuesday nights on York Cablevision from 5 to 6 p.m.

• • •

According to **Rabbi Michael Stroh** "things are happening". His new north town congregation, Temple Har Zion will attempt to combine the old with the new. As the rabbi explained it "the regular services will be more traditional than the usual Reform services and on the other hand they expect to experiment with services which radically depart from what is now being done." The first Friday night service will take place on Sept. 10 and the religious school classes will begin the following day.

Rabbi Unterman

Intense effort urged for sale of Israel Bonds

In special High Holy Day messages, Chief Rabbi Issar Yehuda Unterman and Chief Rabbi Yitzhak Nissim of Israel have urged Canadian Jewry to intensify their efforts for Israel Bonds during the High Holy Days, it was announced today by Dr. Norman W. Shaul, and Lewis E. Fields, Co-Chairman of the Synagogue Division, State of Israel Bonds of Toronto.

The Chief Rabbis of Israel emphasized the urgency of an unprecedented response to Israel's economic needs through Israel Bonds to expand and strengthen the economy to cope with increased immigration and as a bulwark in the struggle for peace.

In his message, Chief Rabbi Unterman expressed gratitude to those who "participate in the sacred work of re-building Zion and particularly to the helpers and workers in the Israel Bond Organization". He referred to the "inestimable importance" of economic development at this critical time when Israel is receiving many new immigrants, for whom it must provide employment and housing. Through economic development, Israel Bonds are making "an important contribution to this holy and historic ingathering to Zion," he said.

Chief Rabbi Nissim, in his message, drew attention to the Israel Bond Organization which, he said, "provides the means to develop and strengthen the economy of the State of Israel, and is thus an important instrument in carrying out the design of Divine Providence." He added, "Were it not for the vital aid provided by the Israel Bond Organization, we could not stand before the weight of the problems which beset us."

Envisage home for Hamilton aged: Study conducted on new facilities

by Wilf Gerofsky
CJN's Hamilton correspondent

HAMILTON — The question of whether or not Hamilton is to have its own Jewish home for the aged is one that is under active study in this city at the moment. Interest was first aroused by a proposal made earlier this year by Dr. Ronald Bayne, Hamilton's head of geriatric care planning.

Envisaged was a residence for senior Jewish citizens which would be adjacent to a new $8,000,000 geriatric hospital being planned on the expanded site of St. Peter's Hospital on Maplewood Avenue. The home would provide Kosher meals for Jewish patients both within the residence and the connected hospital-nursing home centre. Jewish cultural, educational and religious programs would be available.

The importance of having the home near nursing home and hospital facilities has been stressed; any degree of medical or nursing care would be readily available. Residents of the home could be moved into the nursing home or hospital if the need for such care arose. They could also be moved back to the residential area as soon as they were able to go; a similar interconnection of home and hospital facilities is available at the Baycrest Centre in Toronto.

The proposed centre, under the direction of Dr. Bayne, will introduce a new concept of geriatric care in Canada. All services for care of the aged will be centralized; the best of medical and nursing care will be available in one place without the necessity of the patient being moved. Various stages of care are recognized and provided for: rehabilitation of those with chronic diseases who can be returned to self-dependency in the community; medical-nursing care for the severely ill on a long-term basis; nursing care for those who have occasional need; a day centre with an activity program, with which would be connected out-patient physio and occupational therapy programs; and an outreach centre, providing such things as prepared meals for the aged living in their own homes.

Canada-Israel Committee "Reactive"

The Regional Canada-Israel committee has decided to continue in operation as a "reactive committee" working on an ad hoc basis.

This was determined at a meeting last week of representatives of the three-member organizations—the Federated Zionist Organization of Canada, the B'nai B'rith and the Canadian Jewish Congress.

A steering committee of one representative of each of the organizations will hold a meeting to decide on the committee make-up.

Regional CIC chairman Rabbi Gunther Plaut suggested the Committee meet every four to six weeks.

He also suggested it be made up of four representatives from each of the member organizations; four from the campus (two students, two faculty); two youths from off-campus; three from womens' organizations; five "persons-at-large"; professionals from Jewish organizations: synagogue groups, executive and rabbis.

The Committee decided to continue using the Federated Zionist Organization offices as its address and to utilize the organization's staff as secretariat.

The Canada Israel Committee Bulletin will not be published regularly, instead Rabbi Plaut will depend on a weekly column which he will write for the Canadian Jewish News to keep the community informed of vital issues affecting Israel.

The comittee will operate without a predetermined budget and will under emergency circumstances approach constituent organizations for project funds.

The committee's official relationship with the National Canada Israel Committee was not clarified.

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Organizations and People

Justice for Israel's poor aim of UJA cash drive

Israel is spending heavily in an attempt to cope with its housing and social welfare needs and is in desperate need of cash. Pledges are not enough, says Dr. Ralph Halbert, chairman of Toronto's 1971 United Jewish Appeal-Israel Special Fund campaign.

Nor can local agencies carry out their programs merely with the promise of finances, he added. "Their expenditures go on day after day and they need a cash flow. They can't pay their bills with pledges."

Dr. Halbert announced a drive to convert UJA-ISF pledges into cash and said that Joseph Lunenfeld will be chairman of the Cash Collection Campaign.

Lunenfeld reported that cash returns from the 1971 campaign were "remarkably good." But a substantial amount remains to be collected. Some pledges go back a year or more.

The High Holy Days period is a time when Jews are obliged to meet their commitments, Lunenfeld said. "Your pledge to the UJA-ISF is a solemn commitment which should be fulfilled without delay."

Dr. Halbert cited a speech to the Knesset on July 28 by Prime Minister Golda Meir in which she acknowledged that there is a great deal of poverty in Israel. Mrs. Meir declared that "we must not put up with this situation. We would be false to ourselves if we got accustomed to poverty. We have always been imbued with the aspiration and struggle for social justice, for both national and social renaissance."

She said the state has an obligation, even in time of war, to raise the standard of living of those people who are really in need.

Commenting on the speech, Dr. Halbert said Mrs. Meir's message comes through loud and clear: Israel is undeterred by the tremendous burden of war to provide a better way of life for its citizens. It's a buden which must be shared by Jews everywhere.

At the same time, he said, local requirements also demand urgent attention. Inflation and the erratic Canadian economy are playing havoc with the lives of many members of the community who are looking for guidance and financial aid.

"Our contributions to the UJA-ISF can help Israel and our local institutions carry out their social welfare programs. But our contributions must be real—not just promises," said Dr. Halbert.

Lunenfeld said contributors whose pledges are past due will receive detailed statements of their accounts and he hopes the response will be "generous and prompt."

Defence Minister Moshe Dayan visits the Church of Nativity in Bethlehem. He is accompanied by the Archimandrite.

Bar Ilan plans Orthodox Yeshiva

NEW YORK (JTA)—Declaring that there is a "woeful lack of rabbis" in Israel who "understand the world and the young generation," Rabbi Joseph H. Loostein, chancellor of Bar-Ilan University in Israel, told the Jewish Telegraphic Agency that Bar-Ilan plans to establish an Orthodox "academic yeshiva" to educate rabbis "who can speak and labor in 20th century Israel."

Rabbi Lookstein, spiritual leader of Congregation Kehilath Jeshurun in Manhattan, said the proposed Institute for Higher Jewish Learning would provide students in Jewish religious studies an opportunity to study the natural sciences, the humanities, the social sciences, general philosophy and languages, while continuing their religious learning.

He noted, however, that the Orthodox Jewish community in Israel "is not yet sympathetic to the idea of an academic yeshiva." He explained that the "concept of a school for rabbis," as opposed to a place where men come to learn just Torah and Talmud without even necessarily becoming ordained, "had not been accepted" by Israel's predominantly Eastern European religious Jewish community. But the university chancellor stated that "if the religious community is not sympathetic, then it will have to revise its thinking to accept it and realize that the time for it has come."

Aware that Israeli yeshivot "are worried" that such an institute might attract some of their students, Rabbi Lookstein said: "Maybe it's time for them to do a little soul-searching. Just as Israel isn't afraid of political opposition, Israel should not be terrified of ideological opposition."

The 68-year-old Russian-born Orthodox rabbi said that when he was in Israel a few weeks ago, he saw that non-religious Jews "are groping for genuine Jewish religion." He said such Israelis have been "disappointed by many 'isms,' including Marxism and socialism" and have "found they must go back to the source of Judaism and of the Jewish people." Thus, he said, the library at the administrative center of 17 non-religious kibbutzim in the Jordan Valley has been adding volumes of the Torah and Talmud to its shelves and "the response is marvelous."

He said he was welcomed at a non-religious kibbutz and was told there that those on similar kibbutzim "need visits from rabbis who understand (their) religious needs."

There is a "two-way alienation" in Israel today, he said:

The rabbis there "lack contact with the young," and the young have no contact with and don't understand the rabbis. Israeli synagogues "lack a message relevant to those who today are building a Jewish state," he stated.

Sapir disputes with workers on devaluation

TEL AVIV (JTA)—Finance Minister Pinhas Sapir has indicated that he might reconsider the Treasury's decision to raise prices of basic commodities in the wake of the devaluation of the Israeli pound and thereby avert workers' demands for higher wages.

Sapir, addressing an audience of industrialists, told them that they too must make sacrifices for the benefit of the national economy.

"There is no reason to cry," Sapir said, observing that businessmen have been doing quite well.

Sapir's dispute with Histadrut secretary general Yitzhak Ben Aharon over the price rise was not settled at his meeting with Histadrut leaders last week. But the finance minister appeared ready to roll-back the cost of bread to its pre-devaluation price and to reduce the prices of other essential commodities such as eggs, milk and oil. Ben Aharon, after consulting with experts, said that he was convinced there was no need for higher prices on essentials. He said if the prices were not reduced Israeli workers would demand full compensation and would not agree to a wage freeze.

In another important economic development, the housing ministry published an order freezing the price of apartments until Dec. 31. The freeze is based on the price as of Aug. 15, 1970. Under the order signed by Housing Minister Zeev Sharef, an apartment may not be sold for a higher price without special permission from the ministry. The order applies to prices quoted orally or in writing.

Complaints of alleged violations may be submitted to any one of 22 bureaus, it was announced. Where no contracts exist, the complainants were advised to bring witnesses or other evidence of an unauthorized price hike.

Meanwhile, the price control board was at a loss to control or roll-back the prices being asked for synagogue seats for the high holidays. Many complaints have been received that the seat prices have been hiked from ten to 30 percent over last year although there is no foreign currency component involved as in other goods and services that have been subjected to price rises. But the board can find no regulation applicable to synagogue seats.

Philip G. Givens, Q.C., M.P. has a smile and a hearty handshake for Award Recipient. Henry Zett at Tribute Committee Meeting for Fashion Industry Dinner. Mr. Givens was guest speaker, providing up-to-the-minute facts on Israel's critical reliance on Israel Bond funds at this juncture in her development. Shown here, left to right, are: Sam Brenman, Philip Givens, Henry (Zett) Zagdanski, and D. Lou Harris, National Chairman State of Israel Bonds of Canada, who arrived that evening from Israel.

Fashion field response to Bond drive "fantastic"

"It will be a "first" for Canada's Women's Apparel and Fashion Industry, and it's got all the ear-marks of a "best-seller", was Sam Brenman's comment following the Tribute Committee meeting on September 2nd for the industry's gala dinner honoring Henry (Zett) Zaglanski. It will place on October 6th at Beth Tzedec Synagogue. "The response of our colleagues in the fashion field to identify with the Israel Bond effort through this specific project has been extremely enthusiastic", Mr. Brenman declared. "We have a dynamic Tribute Committee hard at work, with new members joining us each day, to do their part for Israel." Committee members to date include Bernard Cowan, Nathan Gold, Jack Goldback, Ernest Goldberger, Milton Kahn, William Kline, Irving Levine, Jack Posluns, Ben Raskin, Martin Richman, Lionel Robins, Wilfred B. Sarner, Oscar Shainhouse, Sam Shainhouse, Sam Sherkin, Fred Singer, Hy Sugar and Arthur Weinstock.

Hennick brothers honored at reception

The three Hennick brothers — Harry, Irving and Nathan, will be guests of honor on Wednesday evening, September 15th at a Cocktail Reception being hosted by Murray Biback, Co-Dinner Chariman for the Sportsmen Lodge B'nai B'rith Dinner which will be the highlight of the lodge's annual Israel Bond Campaign, and a pace-setting event for all Toronto B'nai B'rith. Date of the Dinner has been set for October 23rd, at Beth Tzedec Synagogue.

Murray Biback

Ambassador Rabin

Delegation to confer on loans to Israel

A top-level delegation of leaders of Toronto's Israel Bond Campaign will fly to Washington D.C., this weekend to attend the National Leadership Conference called to set new plans for an accelerated mobilization of loan funds for Israel. Principal speaker at the conference will be Israel's Ambassador to the U.S., Yitzhak Rabin. Among those from Toronto who will be conferring with Ambassador Rabin are: D. Lou Harris, National Chairman, State of Israel Bonds of Canda; Max Shecter, Chairman Advisory Council Toronto Committee; Walter Bick, Chairman, Board of Governors; Lewis E. Field, Co-Chairman Synagogue Division; Albert I. Lipton, Executive Director.

Israel Bond Calendar

SUNDAY, SEPTEMBER 12:—Stashiver Society Luncheon honoring Baruch Eisen.

—Yorkdale Lodge Reception, home of Award Recipient Chaim Newberger

—Eglinton Lodge B'nai B'rith Dinner at Adath Israel Synagogue. Guest speaker, His Excellency Ambassador Michael Comay. Sam Kaporovsky is Award Recipient

MONDAY, SEPTEMBER 13:—Sponsor Luncheon at home of Mrs. Mark A. Levy

WEDNESDAY, SEPTEMBER 15:—Sportsmen Lodge Reception home of Murray Biback.

F.Z.O.C. -- THE CANADIAN ZIONIST FEDERATION
NATIONAL ELECTIONS COMMITTEE
ELECTION OF DELEGATES
28th WORLD ZIONIST CONGRESS

Notice is hereby given that lists of nominated candidates for election as delegates to the 28th World Zionist Congress can now be filed. These lists must be filed on the prescribed form and be accompanied by the signatures of at least 120 members in good standing of the F.Z.O.C.–The Canadian Zionist Federation.

The prescribed forms are obtainable from any office of the F.Z.O.C.–The Canadian Zionist Federation.

The last date for submission of nomination lists is September 28, 1971.

These lists must be filed with the national office, 1310 Greene Avenue, Westmount.

Nominations will be valid only if filed on the prescribed form.

Kindly note that:

a) the elections shall be conducted on a list system (proportional representation)
b) no list shall contain less than 5 names and not more than twice the number of seats assigned to Canada (16 seats assigned)

A. Tooch, National Executive Director

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SLICHOS SERVICES
The public are invited to attend Slichos Services at midnight Saturday, September 11th at the Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Downsview conducted by Rabbi Joseph Kelman, Cantor Harold Klein and the synagogue Choir.

A pre-Slichos program will be held in the Motek Fischtein Hall including a Yiddish film with English sub-titles "The Cantor's Son" starring Moisha Oisher at 10:15 P.M.

A limited number of tickets are still available in the Auxiliary Services for the High Holy Days and may be purchased in the synagogue office at 100 Elder St., Downsview daily from 9:00 A.M. to 5:00 P.M., evenings 7:30-9:30 P.M., and Sunday mornings from 9:30 A.M. to 12:30 P.M.

Did you know?

That children with learning disabilities attending regular or special Public School classes can receive complete Religious and Hebrew education including Bar and Bat Mitzvah and teenage classes at the Ezra School sponsored by the Beth Emeth Bais Yehuda Synagogue, 100 Elder St., Downsview for boys and girls 7 years of age and up. Small classes with individual attention, meet on Monday and Wednesday from 4:30 to 6:00 P.M.

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Editorial page

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HEBREW CALENDAR

20 Elul 5731 Sidra: Ki Savo Candlelighting: Toronto, 7:20; Montreal, 6:59

Arab countries expected to step up propaganda at UN

Next week the United Nations will assemble for its fall session. The most dramatic item on the agenda will doubtless be the admission of the People's Republic of China to the world body. Once that matter is disposed of it is likely that attention will turn to a new concerted attempt of Arab countries to enforce the provisions of the Security Council's resolution of November 22, 1967. The ultimate aim of this campaign will of course be to persuade the Security Council to vote sanctions against Israel.

Israel will take the position that while the United Nations resolution speaks of withdrawal from occupied lands it does so only in the context of peace negotiations. The latest declarations of the leaders of the Libya-Syria-Egypt Federation rule out any kind of negotiation or peace, an attitude which in itself makes the UN resolution inoperative. But this will not prevent a widespread political propaganda campaign utilizing the forum of the United Nations to the fullest. It will likely appear as if Israel is isolated, with much of the world arrayed against it. Israel's friends will be hard put to maintain their steadfastness and confidence, and since anti-Israel propaganda will certainly have its overtones of antisemitism, Jews will feel the pressure and the pinch. It is good to know in advance that this may be the case, so that we may be prepared psychologically.

The prospect then is that the United Nations will once again be not used, but abused. This will continue as long as its outmoded voting procedures—giving an equal voice to every country under any and all circumstances—remains in effect. It also underscores the fact that the United Nations is a political body making political decisions, and that these decisions do not represent necessarily either truth or justice. Too often they do not.

W. Gunther Plaut

Canadian universities continue to play charade of indifference

Each year, one or the other of our Canadian universities is a pain in the neck. Each year, three or four of them seemingly unaware of the Jewish calendar schedule the opening of the university so that it coincides with the high holy days. Each year, representatives of the Jewish community are compelled to undertake informal discussions with university administrators or issue formal protests to college boards.

This year the situation has been repeated at the University of Manitoba and at York University. In previous years if memory serves well, Toronto, Dalhousie and McGill similarly failed to take their Jewish students into consideration.

The discussion between university authorities and Jewish community representatives tends to be the same each time. They express regret that our religious and their administrative calendar inadvertently collided. They assure us that they meant no lack of respect to Jewish students and faculty. They express some surprise that some Jewish professors did not bring the matter to their attention earlier. They politely suggest that it is too late to make changes for this year, but that they will make some alternative arrangement for late registration and that in the future they will bear the dates of the Jewish religious ceremonials in mind. The Jewish spokesmen express their appreciation of the practical difficulties facing the university, and promise to send the administration copies of Jewish calendars for their future use.

A number of years pass; the universities commit the same error and the charade is played out once again.

It is disappointing, after all these years, to find university administrators continuing to ignore Rosh Hashanah. There was once a time when Jewish faculty members were scarce on campus, but this is no longer true. There was once a time when Jewish students were an insignificant minority on campus but it hardly applies today. Jewish students comprise about twenty to twenty five per cent of the student body at major Canadian universities, and Jewish faculty are found in all departments.

This failure of the universities, the most knowledgeable and sophisticated institution in our society, to make the minor adjustments necessary to take the high holy days into account—indeed, the religious beliefs of all of its students, whether Muslim, Hindu or Jewish—signifies that even college presidents still conceive of Canada as a Christian country. "True, other religions are practiced, perhaps by zealots," they seem to say, "but surely we aren't expected to take them too seriously; certainly, not to take them into consideration when it will cause inconvenience to our schedule."

Such attitudes hardly suit a university. They reveal insensitivity to the religious needs of students, lack of awareness of the changes in our society, and a quality of indifference, which in spite of disavowals, borders on disrespect.

Sol I. Littman

There is nothing passing about the intense anxiety of the Arabs over the Jewish ascendancy in what they considered to be an Arab country.

Arab hostility to Israel greatest obstacle to peace

by Jacob Andrussier

Israel exists. This fact by itself produces a deep, emotionally charged Arab hostility, which is the greatest single obstacle to peace in the Middle East.

It is a peace that doesn't hinge on Israeli concessions as much as it does a pervasive Arab hostility to Jewish rule over what was once Palestine.

And it is a little understood, little exposed and highly complicated hostility, which makes Attitudes Toward Jewish Statehood In The Arab World, published by the American Academic Association For Peace In The Middle East, a useful and illuminating book.

One of the essays, written by the editor of the anthology, Professor Gil Carl Alroy of New York's Hunter College, suggests that Western, liberal-minded friends of Israel gloss over the causes of Arab hostility. They mistakenly believe that Israeli compassion and generosity will bring Arabs and Israelis together in an affectionate reconciliation.

This puts pressure on Israel to make concessions and, ironically, raises Arab hopes that in time Israel will wither away.

But when these liberals grasp the truth of Arab hostility, they see disaster in place of peace and they panic. The panic justifies international interventions in the Middle East, which Israel dreads. The Zionist movement and Israel, then, have good reason to clearly define the nature of Arab hostility, rather than continue to obscure it.

Those outside of the problem have long maintained that Arabs and Jews could live harmoniously, that their frictions were exaggerated. Despite these reassurances, the Jewish settlers in Palestine had to carry on as best they could. But even they seemed to miss the true character of Arab hostility.

Entrenched hatred

Even when they fought the Arabs they seemed to deny there was any basic conflict between them. It seemed like a passing phase of history.

Unfortunately, there is nothing passing about the intense anxiety of the Arabs over the Jewish ascendancy in what they considered to be an Arab country. It wasn't until the June, 1967 war that some Israelis began to see the Arab hostility for what it really was: an entrenched hatred of a Jewish state in their midst.

The Arabs simply want the Jews to give up their statehood; they oppose Zionism because they understand it only too well.

Diplomats and Middle East specialists generally regard the conflict in terms of Arab refugees, watershed and territorial disputes, control of holy places and they make the mistake of trying to get the Arabs to pull in their claws.

The press tend to take the same perspective and further confuse the issue by attributing Arab hostility to Soviet meddling or Nasser's sabre-rattling, and consider Israel a peaceful but misguided nation.

The Arab sense of outrage is not taken as seriously as it should be for several reasons. For one thing, there is the exaggerated quality of the Arabic language, of the Arabs' hospitality, politeness, etiquette, their studied charm, which suggests they don't really mean what they say.

There is also an assumption of a contradiction between the public and private statements of Arab leaders on the subject of Israel. There is not, in fact, any such contradiction.

Moreover, even if the Arabs can't, obviously, carry out their threats against Israel, these threats are nonetheless genuine. They are also consistent with the spontaneous and sporadic nature of violence in Arab society.

Arabs talk of equitable solutions, of Palestinian resolve, of restoration of national rights, de-Zionization, etc., all of which suggests that a Jewish state will be acceptable to them only on one condition: that it disappear.

Disbelieves threats

The few who take the Arab bitterness seriously do not themselves appear to appreciate the full extent of Arab hostility. John H. Davis, a commissioner-general of the United Nations Relief and Works Agency, told the General Assembly in 1962 of the outrage of all Arabs concerning the dispersion of Arabs from Palestine. All the Arabs wanted, he said, was a resolution regarding the repatriation of the refugees.

Commander Hutchison, chief military officer of the UN in the Middle East, also tried to explain the Arab bitterness to the Americans. But he pinned it on territorial questions, saying all the Arabs wanted was a more just division of the land.

Those friendly to the Arabs seemingly disbelieve their threats of destroying Israel. They acknowledge the Arab outrage, but strip away the basic hostility, reducing it to a question of refugees, borders, water, and so on.

And those who wonder whether Israel is really necessary usually call for substantial Israeli concessions as the way to Arab acceptance of a Jewish state. Alfred Lilienthal is one of these people, but even he wonders whether the Arabs will not want more and more concessions and still yearn for Israel's destruction. He takes comfort in the fact that Nasser seemed to be more interested in domestic problems and more preoccupied with the growing Soviet presence in Egypt.

NEXT WEEK: The nature of Arab hostility.

ask the rabbi

Religion causes violent clashes

QUESTION: The world looks on with disgust and revulsion as Catholics and Protestants attack and terrorize each other in a new outbreak of violence in Northern Ireland. Millions of people are starving or homeless in India and Pakistan because of religious hatred between Moslems and Hindus. Even in Israel, orthodox zealots hurl stones at buses and people in the name of religion.

Would you not say that religion has been a curse for humanity rather than a blessing and that we would be better off without it?

ANSWER: Yours is a difficult question. You point out some painful undeniable truths which constitute a powerful challenge to religion, or at least to some religions, to atone for its guilt and to work humbly and diligently for its own rehabilitation and for the amelioration of the human condition.

However, your question deserves an answer, not only an apology. Some religious conflicts may be explained as political or social, although religion, or a particular belief in God, provided the convenient rallying cry for the antagonists. The current riots in Ireland may be seen as a struggle for civil rights, yet to the extent that the combatants identify themselves as Catholics and Protestants, religion bears a significant share of the blame.

Deep religious passions

Religious passions run very deep. This indicates the essential importance of religious beliefs to man who is forced by his very nature to explain himself and his place in the world in religious terms. Religion is man's ultimate quest for the meaning of his life. Nothing, not even life itself, is more crucial to him. Whether it has brought man more suffering or more joy is therefore beside the point. You can debate it, but you cannot abolish it, just as you cannot do without science or close the schools because knowledge and technology have raised the limits of man's destructiveness. It is because religion is so crucial, and man so passionate and morally imperfect, that religion has driven him to violence and brutality, even though it is flagrantly inconsistent with the very teachings of his faith.

While religion cannot absolve itself of responsibility, it can pass at least part of the blame to the imperfections of its adherents and their inability of rising to the heights which religious doctrine demands. In the long run, religion has been and will be a powerful civilizing influence. Without it, conflicts would be even more frequent, more brutal and more inhumane.

However, in the present Irish tragedy I am especially troubled by the silence of christian world leaders. Would an order from the Pope to catholic rioters to desist and a threat of excommunication for further violence be of no avail? Why do protestant leaders fail to raise their voices in unconditional condemnation of bloodshed? Where is the christian conscience that is so sensitive to every alleged Israeli infraction on the rights of religious minorities?

Christians of silence

It seems that Christian leaders, though violence is certainly abhorrent to them, prefer not to alienate the support of those whose blind loyalty and devotion to the Church drives them to violent excesses. This puts Christian leaders into an uncomfortable ambiguous position. And so we have CHRISTIANS OF SILENCE.

As a Jew, I cannot resist the temptation to compare our record of religious violence with that of other faiths. We can make a good case to exempt Judaism from the blame for religiously-inspired bloodshed and violence. Stone-throwing zealots notwithstanding, war and other forms of violence are not in the arsenal of weapons Jews have used to settle religious or ideological conflicts or to defend the interests of the Jewish faith. Several factors are responsible for this lack of violence. Unlike Christianity, we have never held that others must adopt Judaism in order to be saved. Nor has Judaism ever espoused the fatalism of Islam or of Eastern religions which may easily lead to indifference to human suffering.

No otherworldly salvation can justify to us the expenditure of human life or the infliction of suffering. True, under certain circumstances, human life may be sacrificed for Judaism—but it is never someone else's; the life you sacrifice must be your own!

Jewish mother 'moonlights' as writer for Catholic parish magazine in New York

A story about a pretty Jewish mother of four living on Long Island who "moonlights" as a staff writer for a Catholic parish's monthly magazine is reported in a recent issue of the Canadian Register, the national Catholic weekly.

Mrs. Elissa Fried is active in the Lindenhurst Hebrew Congregation, where she is a member of the sisterhood and prepares the layout for her temple's bimonthly newsletter. But for the past 18 months she has been writing articles about the Jewish faith for Our Parish, published each month by Our Lady of Grace parish, which proudly lists Elissa Fried's name on the masthead as a staff feature writer.

Mrs. Fried's articles describe, for the Catholic readers, Jewish holy days, the Bar Mitzvah ceremony, the synagogue she attends, and once in a while she throws in a Jewish recipe, such as the one for Hamantashen she provided along with her article on the Jewish feast of Purim, the holy day marking the overthrow of the persecutor, Haman.

Last May, while the cover of Our Parish featured a statue of the Virgin Mary, in connection with Mother's Day, Mrs. Fried used her space to tell her readers the Old Testament story of Ruth and her devotion to her mother-in-law, Naomi.

In the Christmas issue last December, Mrs. Fried explained the Jewish feast of Hanukkah, showing Catholic readers the similarity between the Jewish and Christian holidays: "Hannukkah is a time for family celebrations. Delicious foods are served, songs are sung and gifts are given to the children. In every Jewish home candles burn for eight nights to remind us of the great miracle which took place in those days."

Her column in Our Parish has been hailed by the Long Island Catholic, official weekly newspaper of the Catholic diocese, as a fine example of "grass-roots ecumenism," where lay people work to overcome religious barriers.

Opinion

"Yes, uncle Eliezer, I will"

by J.B. Salsberg

"And so it came to pass," said my uncle Eliezer gravely," that the Canadian Jewish News has new owners, a new editor and new policies."

When my uncle began talking of the changes in this journal his face was inscrutable. It was evident that he had reservations.

I like uncle Eliezer who is a combination of Sholem Aleichem's beloved Tevye and the legendary Jewish wit Hershell Ostropolyer. I quote him often to illustrate a point. His laconic remarks frequently reflect widely held views on Bathurst Street so I invited him to a glass of tea.

After much talk and the consumption of the contents of the samovar I found out what it was that worried my uncle. It seems that he really welcomed the change from the flamboyant, quarrelsome and personalized journalism of the past to the more moderate and more diversified new style of the paper. But what perplexes him is the announced aim of the new owners to make this a paper that will serve the entire community. "How can that be done?" He's an incurable sceptic, that uncle of mine. What follows is my effort to analyze the problem for him.

* * *

It is a trite saying, but not without truth, that Jews are like all other people only more so. Current events prove the point.

The world-wide socio-economic and political upheavel is playing havoc with many old concepts and practices. The Church, the home, education, literature, cultural standards and moral values are passing through a stage of painful re-examination of old beliefs and practices.

Only the blind will not see the full effect of these world-wide disturbances upon our Jewish communities. We are not an island unto ourselves and we are not immune to outside events. But as Jews we are compelled to add to the general universal factors a few specifically Jewish elements.

North American Jewry experienced a rapid and extensive social transformation in a relatively short period of time. Old patterns were broken in the process and were replaced by much that is ersatz and rejected by the young. The holocaust, the re-birth of Jewish Statehood and the threat to additional, specifically Jewish experiences and concerns. Truly we are like all others, only more so...

In these circumstances it is not surprising that our religious, Zionist, secular and even radical camps are unable to avoid internal divisions and sub-divisions which often reach the point of fragmentation. They reflect the not-so-quiet revolutionary changes that are sweeping over us.

In the light of such conditions can one speak realistically of "one community?" Yes, in the face of common danger. Yes, in the face of overall national threats; like the defense of Israel's free and sovereign existence; like Moscow's treatment of Soviet JEWS! In most other areas of Jewish concern we must acknowledge, accept and respect diversity.

* * *

Listening to the above uncle Eliezer asked: "How, then, can the re-oriented paper become the organ of the entire community?" And I said to him that I doubted whether it could but that would be dayenu — more than enough - if it were to become the platform for the free expression of opinion (and even provide room for polemics) on all matters of concern to the community and to Jewry everywhere. To which he answered with his usual; "Halvai!"

When uncle Eliezer was about to leave I told him that I intended to write for the new Canadian Jewish News. He smiled and said; "Zei goot tzu Yidden" — be good to Jews. I assured him that I couldn't do otherwise.

In the doorway he turned to me thoughtfully and said: "But don't forget the old Jewish saying that the truth must be told even when it concerns one's own father."

To my uncle Eliezer I therefore say; "Yes, uncle Eliezer, I will."

J.B. Salsberg

Hassanain Haikal

Memoirs reaffirm Arab's bellicosity

by W. Gunther Plaut

In pre-1967 days Achmed Shukairy was often considered the voice of the Palestinians, and except for the late President Gamal Abdel Nasser was easily the best known and most vocal of the Arab antagonists of Israel. Immediately prior to the war he was quoted to have made a remark which received greater publicity than any other single statement of the time. At the height of the crisis he had called on the Arab nations to liquidate the State of Israel and to throw the Jews into the sea. Later, there were many who doubted that he had really issued this battle cry, while others claimed that his appeals should not have been taken too seriously, since they represented no more than overblown rhetoric, and Arab turn of a phrase which had to be taken with a grain of salt. Israelis were accused of having "exploited" Shukairy's speeches, if indeed (so the argument ran) he had ever put it that way.

Now in his own memoirs, which were just published, he himself not only reaffirms that he had indeed made the statement, but that he had made it "frequently"; further, that he was never alone in this view and further, that it represented the general outlook of the Arab élite and of the leading journalists of the time. He avers that this view- which he maintains to this day was supported by President Nasser, for Shukairy had made his statements only after clearing them with the Egyptian President.

Understandably, Israelis as well as Jews all over the world reacted vigorously to these threats which in view of their own past experiences they understood as being genocidal in nature. Consequently, the last four years have seen a concerted Arab campagin designed to discount the continued authenticity of such threats, especially since President Nasser is dead and since Shukairy has fallen from power and grace.

But this point of view is far from dead. Egypt's most important journalist, Mohammed Hassanain Haikal, in a radio broadcast said recently: "Israel is an historical mistake and cannot exist for any long range period." He makes it clear—and Israeli leaders have known this all along—that Arab strategy aims at obtaining escalating concessions from Israel, in order to drive it back and diminish it piece by piece, until ultimately Israel is made to disappear or, if this will not be feasible, to dismember it to a pre-1948 status which would involve a wholesale relocation of population. It is no wonder that Israeli leaders appear "inflexible" in the face of this prospect.

One should therefore consider the recent bellicose statements of the leaders of the new Egypt-Libya-Syria Federation as continuing an old policy. No real will to peace has yet become evident, and no realistic acceptance of Israel's permanent existence has yet been voiced ny any responsible Arab leader.

Shukairy says openly what others think or say more guardedly.

Dr. Plaut is Rabbi of Holy Blossom Temple and Chairman of the Canada-Israel Committee, Ontario Region. We hope to publish his column regularly.

Publish Asch papers

LONDON (JCNS) — Private correspondence "of immense historical value" which the celebrated Yiddish writer Shalom Asch conducted for over 50 years and which has been in the possession of his daughter in London, Mrs. Ruth Shaffer, is to be published shortly.

A decision to publish a selection of the letters was taken by the London committee of Yivo (the Yiddish Scientific Institute in New York) and David Ben-Ari, the former mayor of Bat Yam and chairman of Bet Shalom Asch, which is situated there. It is being edited by Michael Zylberberg, Yivo's representative in London.

The correspondence covered a period from the beginning of the century to Asch's death in 1957. It was of "immense historical value", said Zylberberg, because it not only provided a deeper insight into Asch himself and his relationship with his family and with fellow-writers, but it also reflected Jewish life—social, cultural and literary—in the Jewish world in the first half of this century.

Small congregation helps to develop real sense of community

The smile is self-concious and rueful, but the voice is confident and earnest. Rabbi Arthur Bielfeld was anxious to alter the image that had been projected by his congregation, Temple Emanu El.

Some had supposed that a "limited membership" and a location in the York Mills area made it a peculiarly exclusive institution, something of a country club rather than a place of worship.

"Actually, we have a lovely, dynamic inner life in the congregation," Bielfeld enthused.

"What is distinctive about Emanu El is its limited size. We felt that by limiting size we could best guarantee the quality of our congregational life. We recognized that that there are really very few places in the world where a real sense of community can develop. In most settings we are so engulfed by sheer numbers that it is impossible to maintain a sense of significance," he expounded.

"The religious community offers the greatest hope of restoring worth and dignity to the individual," Bielfeld emphasized. His voice warmed as he explained, "People feel they don't matter. The bureaucracy is too big to handle. Our synagogues, which should alleviate this sense of isolation all too often, because of their swollen memberships, add to the feeling."

"Of course, I'm referring to the large synagogues, the cathedrals of Jewish worship." The rabbi sounded sad but stern as he explained, "One enters them with a sense of not being necessary; there are so many professionals hired to act in place of the members. It becomes a vicarious experience."

"It shows even in the architecture. When one enters a cathedral, the only way to look is upwards. The individual is dwarfed and the emphasis is place on the mysterious, the other worldly—an idea basically foreign to a house of prayer. Judaism is a human, a communal religion in which we are required to pray together. Much of what we hope to gain from our commitment to Judaism comes out of an intimate personal relationship with our fellows."

"When you walk into our sanctuary you will find we put the emphasis on the "community." The congregation sits in concentric circles facing each other. The synagogue is designed in Sephardic style with two bimahs and the congregants sitting between them. There is no fixed seating, no pews. The emphasis is on flexibility, spontaneous organization. We can structure our sanctuary to meet the needs of the congregation."

He described the service as rather traditional. They use the prayer book adopted by the Liberal community of Great Britain which draws heavily on modern poetry as well as traditional liturgy.

"We have never let ourselves become enmeshed by forms to the point where we are unwilling to experiment. Often a dialogue takes the place of the usual sermon," he elaborated.

At Emanu El, the rabbi may not be the one to lead the prayers. Instead, the prayers are read from within the congregation rather then the bimah.

"Do some of your congregants resist these new forms? Do they argue for a more traditional setting where they can remain passive and the rabbi and cantor can provide the leadership?" I asked.

There was a slight, resigned nod of the head. "Some are afraid to go this way. They fear that they don't know enough. They prefer to be led. But the gulf between the professionals and the laity can be bridged by this technique. Further, all the planning is done by congregational councils. Sort of the town meeting idea.

"We have an excellent religious school with Baruch Rand in charge of the three-day-a week program."

The congregation would like to grow to three hundred members. "Rather than our being selective," the Rabbi insisted, "families select the congregation."

"I meet with every prospective member. I try to be very frank. They should know what they are getting into. If they decide to try us, there is an orientation program in the first year."

Bielfeld described the Emanu El members as highly diverse, coming from many parts of the world.

Since it is located on six and one half acres of park land, the congregation can hold services in an orchard next to a brook.

On leaving, Rabbi Bielfeld lingered for a moment to emphasize "Forms and patterns in Jewish life may differ," he said, "but we are all Jews."

Temple Emanu El

19

TELEVISION FOR CHILDREN

The fall season on Channel 19 brings you three new series for Pre-School aged children, plus two of last year's favourites.

Our *Polka Dot Door* opens each weekday morning at 8 and is followed by *Magic Roundabout* at 8.30.

On Mondays and Wednesdays at 10.50 a.m. there's *Guess What?* with host Jan Rubes.

At noon, *Misteroger's Neighbourhood* returns and later, at 5:30 p.m. you can visit *Sesame Street II.*

All this is just a sample of our new programming beginning September 11th on Channel 19, educational television for you and your family.

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TIME FLIES!

Before you look round it will be the Jewish New Year. Your friends, relatives and neighbours can read your personal greeting in the September 18, 1971 issue of the

CANADIAN JEWISH NEWS

To the Advertising Manager,
The Canadian Jewish News,
3433 Bathurst St., Tor. 19.

Cost: $5.00 min. 5 lines x 1 column

Sample → MR. & MRS. SYD BROWN 7901 Bathurst St., Toronto extend best wishes to relatives and friends for a happy and prosperous New Year.

Please insert the following Greeting in your New Year Number for which I enclose $.....

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Photo Essay

"Mothers and Babes" provides fun for young and old in family setting

Photos by Gadi Hoz

Summer is almost over. Our thoughts are turning to Rosh Hashonah and then Succoth and then, before we know it, Chanukah and the cold winter winds will be upon us.

It is then we fondly remember the warm weather and the times we spent up north at the lake, running around in our shorts and bathing suits, basking in the sunshine and soaking up summer fun.

We are all fortunate that our Jewish community supports a wide variety of programs designed to provide an opportunity for all to participate in the various summer camp pleasures.

Our Jewish Camp Council is a non-profit community organization that operates three childrens' country camps in addition to the two programs operated at the Mothers' and Babes' Summer Rest Home near Barrie, Ont.

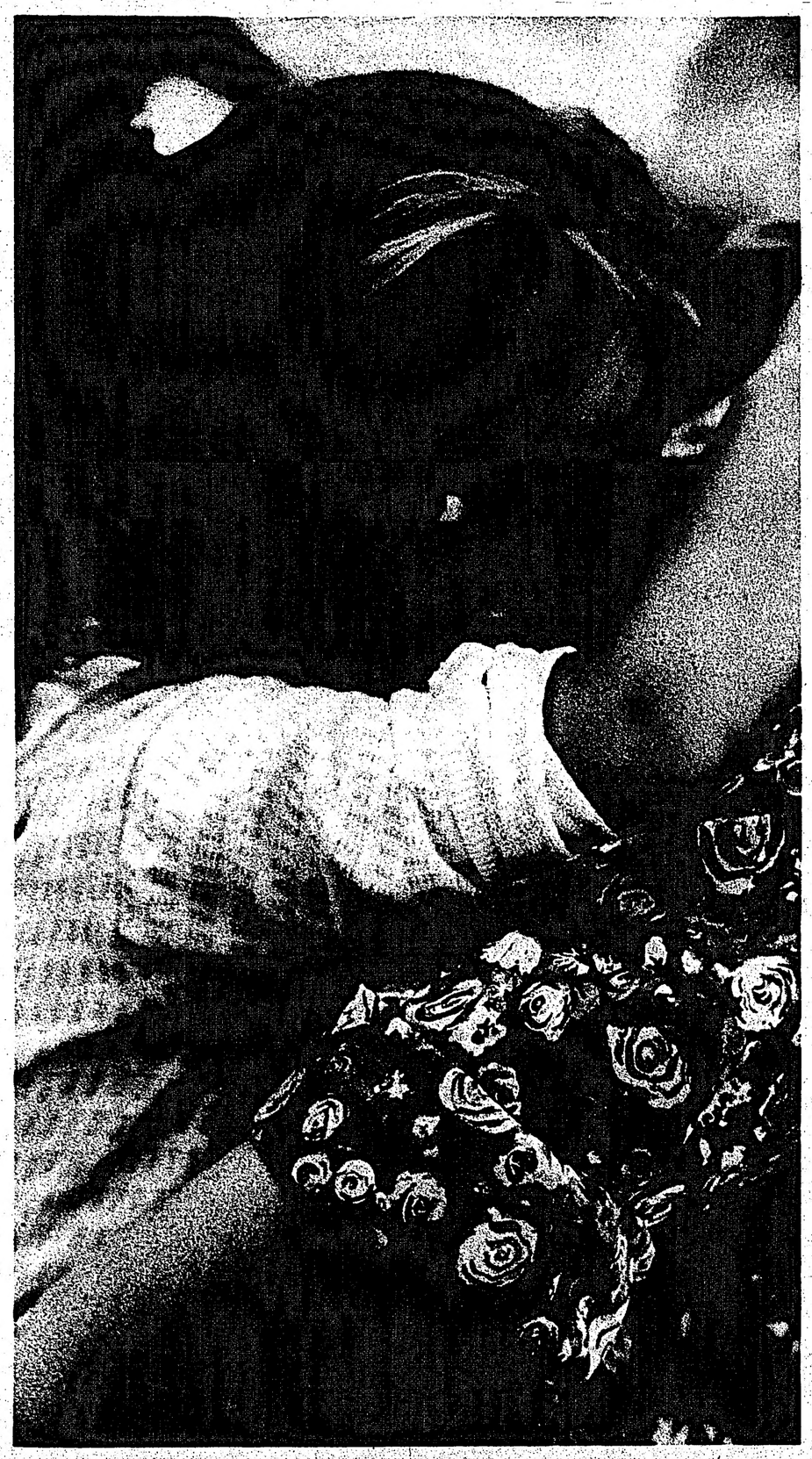
One program, called Camp Family Fun, is geared to the vacation needs of the whole family and offers an opportunity for mothers to enjoy a country setting for a two week period while her children are offered a number of activities. The camp runs a junior nursery program for three year olds, a nursery program for four year olds, and a program of day camp activities for children five to nine years of age. Fathers can make arrangements to stay at camp for a few hours, a few days (meals included), or a one or two week period, if they so desire.

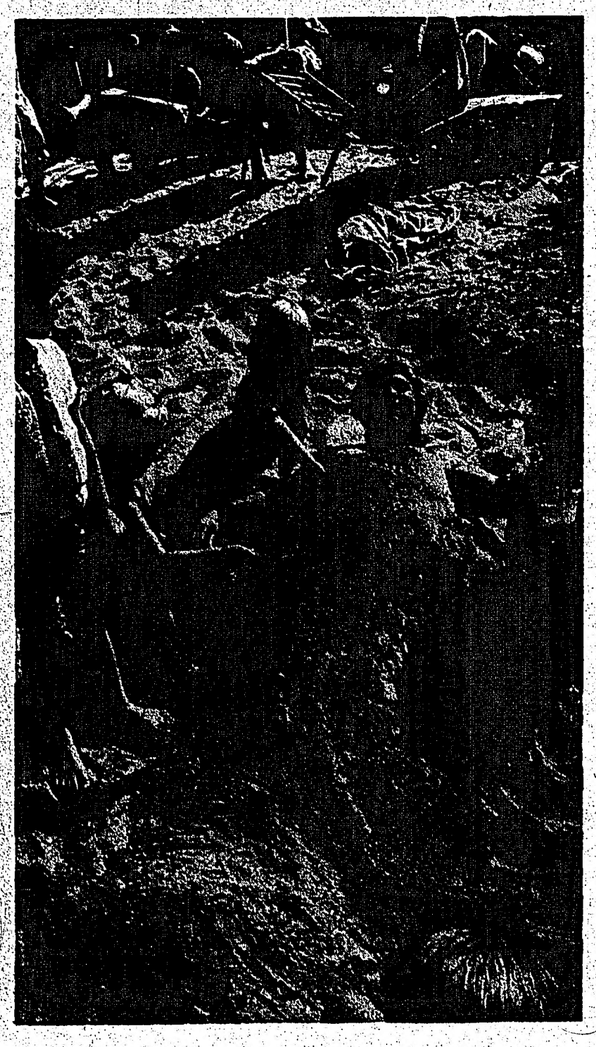
Camp Good Fellowship, offered to men and women over the age of 60, gives our senior citizens an opportunity to participate in special programs geared specifically to their needs.

Daytime activities range from organized exercise classes, individual instruction in sports and swimming, to resting under the sun or socializing in small groups. Other sources of recreation are found in walks in the country or participation in a crafts program. Evening programs include wiener roasts and campfires, weekly movies, dances, discussion groups, games nights, carnival nights and Shabbat services.

A registered nurse lives in residence, and excellent medical facilities are available in nearby Barrie in case of any emergency. Special diets are provided for those who require them. People unable to pay the full fee are charged on a sliding fee scale.

The Jewish Camp Council is part of a network of Jewish social agencies and works in close conjunction with the United Jewish Welfare Fund of Toronto.





Classified Ads

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Deadline for classified advertising is Monday, 5 p.m.

Advertisements received on Tuesday will appear in the following issue.

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room, 3 exceptionally large bedrooms, finished recreation room. One owner custom built near synagogues, shopping and transportation, nestled amongst expensive prestige homes. Mr. T. Stein 635-1170

HOUSE FOR SALE

BLUE FOREST-MAXWELL. $66,500. Private sale. Owner has bought. Prestige executive home; 4 bedrooms, panelled den, luxury broadloom, drapes, finished basement, many more extras. Call 633-1643 after 5:30 p.m.

Private sale. 2 bedroom bungalow; North York. Basement partly finished with toilet and shower. 87 Marmion Avenue 783-1050

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TORONTO OBITUARIES

APPLEBAUM, LOUIS on August 31st. late of 4222 Bathurst St.
BEDERMAN, SYDNEY, on Sept. 1st, late of 12 Fernwood Rd.
DAVID, REUBEN MOSES, on Sept. 4th, late of 15 Elder St.
FOX, DORIS, on Aug. 31, late of 10 Shallmar Blvd.
GREEN, LEOKADIA RUTH, on Sept. 6th late of 2400 Bathurst St.
GREENSPAN, ANNA, on Sept 2nd, late of 625 Roselawn Ave.
INTRATOR, SIMON, on Sept. 1st late of 523 Finch Ave. W.
KAGAN GITL GLADYS, on Sept. 2nd, late of 111 Raglan Ave.
LEBSKIN, Jack, on Aug. 31st late of 14 Weatherstone Cres.
LERNER, SHARONA on Sept. 4th, late of 15 Elder St.
LICHTER, SAM on Aug. 30th, late of 35 Canyon Ave.
NAIMAN, RAFAL, on Sept. 4th, late of 3560 Bathurst St.
NEWMAN, DR. MYRON, on Sept. 2nd late of St. Louis, Missouri
SZYMKOWICZ, SZYJA, on Sept. 4th late of 43 Oxford St.
TEFLINTZ, ADOLPH, on Aug. 31st., late of Buffalo, N.Y.
WARGULESCU, JOHN, on Sept. 4th, late of 331a Clinton St.

SHARE ACCOMMODATIONS

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HOUSEKEEPER WANTED

Woman or girl for light housekeeping; live in; steady position; good home. Call 485-9573 after 5:00 p.m.

HELP WANTED

Bartender required for cocktail lounge in downtown exclusive restaurant. Must be fully experienced with strong and pleasant personality. Please phone for appointment—364-1792.

Experienced Jewish cook, part time, private home; call evenings 783-4353.

SALES REPRESENTATIVE required for Montreal and vicinity to carry a competitive line of decorator throw cushions and quilted bedspreads. Commission basis. Quiltex Products Ltd., 38 Martin Ross Ave., Downsview, Ontario.

ISRAEL GOVERNMENT TOURIST OFFICE needs an Executive Secretary with at least seven years comprehensive experience in Canada. Shorthand an asset. For appointment call: Mr. A. Gil-Ad, 489-1143.

PERSONAL

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UNVEILING

HERSHORN, BENJAMIN. The unveiling of a monument to the memory of the late BENJAMIN HERSHORN, beloved husband of Fanny, devoted father of William, Molly and Shirley, loving grandfather, will take place on Sunday September 12th, at 1:00 p.m., at Roselawn Cemetery, B'nai Moshe Section.

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Group to analyze Quebec education bill

MONTREAL—The Committee on Position of Jews in the Educational System of Quebec has established a working group to analyze the provisions of Bill 28 respecting the reorganization of school boards on the Island of Montreal. It follows the submission which the Canadian Jewish Congress made on Bill 62 and its brief to the Gendron Commission of Inquiry on the Position of the French Language and on Language Rights in Quebec.

Bill 28 generally follows the provision of Bill 62 and maintains the principle of unified school boards. It would replace school municipalities and school boards existing on the Island of Montreal by new school municipalities and boards, the members of which would be elected for a term of three years.

Bill 28 provides for the establishment of a Catholic committee and a Protestant committee for each such school board to see to the application of the regulations of the Catholic and Protestant committees of the Superior Council of Education for the schools in which they are applicable.

The existing school boards would be dissolved July, 1, 1973 and their property and obligations would be transferred to the Council which may apportion them between itself and the new school boards.

The position taken by the Canadian Jewish Congress in its previous submissions favoured an educational system based on linguistic duality within one overall school administration with the option open to all parents to send their children to schools of their choice.

The congress had submitted that the ultimate goal of the Education Act amendments should be the establishment of a unified school administration, democratically elected, with adequate safeguards written into law to assure equality of educational opportunity and the necessary conditions to provide courses of study of the highest pedagogical quality in the language chosen by the parents.

On Aug. 24, a meeting was held under the chairmanship of Mr. Morton Bessner to discuss the general principle of Bill 28 with the participation of Messrs. Monroe Abbey; Joseph Caplan; Samuel Godinsky; Harvey Golden; Dr. Leon Kronitz; Julian Kotler; Judge Harold Lande; Prof. Perry Meyer; and Saul Hayes, executive director of the eastern region of Congress.

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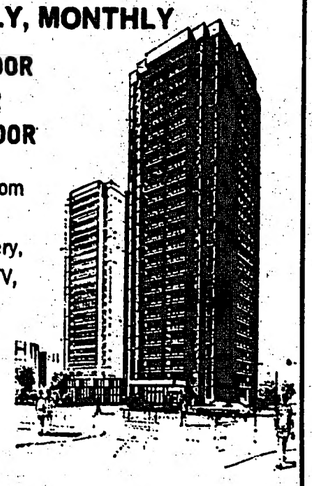
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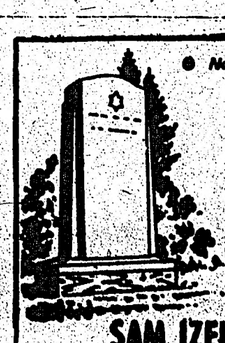
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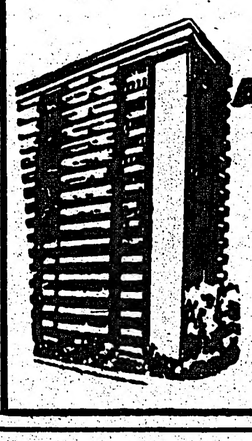
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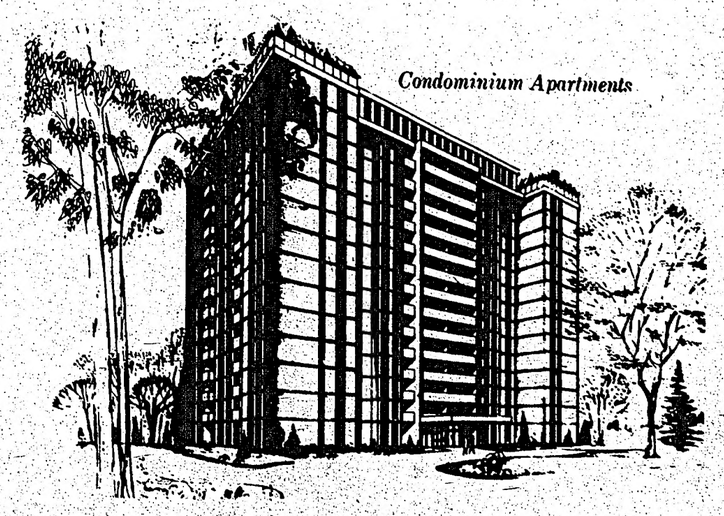
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Living

For years, the old city of Jerusalem was cut off from the world of fashion. But the Arab riding the donkey gets a chance to look at one of the latest fads—hot pants.

The lady and the PhD

by Carole Gault

A woman who acquires a PhD may risk the break-up of her marriage. Even in the day of a popularized Women's Liberation, some men might interpret the degree as a personal threat. Their wife's achievement would, in some way, harm their development.

In talking with three women with PhD's, I found that two marriages had floundered following the acquisition of the degree. It is only speculation to decide that the PhD was the cause of the failure, but it is a very real possibility.

Sy and Barbara Landau, in contrast, regard Barbara's psychology degree with delight. She acquired it after they were married, so it came as no surprise to husband Sy. In fact, he went back to school with her so he could see a little more of her, and picked up his own degree in Business Administration.

He's not at all overwhelmed by her achievement, although very impressed with her abilities to weather a very tough grind. Barbara's mother is the one who calls her 'doctor'.

Barbara, 27, states flatly that she wouldn't be satisfied with any other kind of life, has applied her degree in a Scarboro Mental Health Clinic, the Clarke Institute, and is now chief psychologist at the Juvenile and Family Court Clinic. Between the Clarke and the Court, she paused long enough to deliver one year old Darryl, a vital addition to both parents' lives. He's a little young yet to comment on his mother's education but Sy is, at least, relieved by his appealing personality.

"I was worried," he muses, "because psychologists seem to have such screwed up kids."

When Barbara was pregnant, she noticed a common reaction from her friends. They seemed to feel this was an indication that she was leaving the world of work and academics now and intending to devote herself fully to motherhood. She returned to work a month after her son was born—a disappointment to some of them.

Some of the Landau's friends are solely wives and mothers. Both Sy and Barbara suspect that most of them aren't completely satisfied. Just getting out to shop isn't enough and many of them ask Barbara if she knows of any jobs.

Sy, 30, feels that their husbands often stand in the way of their development. "It's not the fact that Barbara has a PhD that scares some of those men", he says, "it's the fact that she works."

He thinks some husbands feel his wife is a bad influence. They'd feel threatened if their wives joined her ranks. They want to feel that they're supporting their families.

"Besides" adds Sy, "if a woman gets a PhD in Latin authors and stays home reading Cicero to her kids, that might be fine for some men. But if she went out and taught Latin and made money—that would be a different story."

As for his own feelings on finances, Sy laughs, "I insist that Barbara go to work. We like the money."

And Barbara wants her work to be appreciated as meaningful. That's sometimes difficult with co-workers. She'd rather be congratulated on an important contribution than to be kiddingly told she's a "cute" psychologist.

A Women's Liberation supporter (altho' she's not about to burn her bra), Barbara happily combines her roles and feels she has the "best of both worlds."

"Our marriage would be strained", she says, "if I wasn't working."

Sy and Barbara are a couple obviously content with her doctorate.

nostalgia

"Strangers in a strange land"

by Clara Lander

It is Thursday, and band concert night in Oaxaca. Already the musicians are assembling in the red-roofed pagoda which serves both as bandstand and heart of the town. The pagoda rests on a terrace rounded by a promenade and green wooden benches A park circles the benches, and an arcade squares off the park. Waiting for the concert to begin, I gaze at the zapateria, pharmacia and plateria but see instead the Prince Albert Trading Co. (prop. David Rabinovitch), Schachters', Harry Finkleman's, Shnay and Tadman's Furniture and Crockery, and Jack Louis Hides and Furs. And above the heady odor of tropical oleander the mingled scent of seneca foot, wet mocassins, and gefilte fish rises like a wraith.

For Friday was band concert night in Prince Albert, Sask., a whole ritual tantamount to going to Shul, and calling for patent leather slippers, starched party-dresses, hair in ringlets, the works. Candles were left burning in the kitchen-sink—in case of a fire—as familes hurried from dwellings "above the store" to the park which stood between busy River Street and the swift Saskatchewan River. In the centre of the park, just opposite our store, stood the bandstand.

"Do your Indians love music as much as ours do?" asks Luis, our Mexican guide.

"My Indians? I really don't know. I do remember them coming to Friday night bandconcerts, though." I do not tell him, of course, how they usually hung about on the dark fringes of the Park near the old wooden bridge; and how, by some tacit understanding, they never sat on the green wooden benches of the white people.

The Sousa has begun. We patronize, in turn, the hucksters of Oaxaca's four conjoining valleys: A serape pedlar; a child in pigtails and blue pinafore, with pumpkin seeds roasted; another in red-checked gingham, with multi-colored gelatinas in frilled rounds of white paper; and one small vendor as constant in his reappearance as the sun: "Chiclets, Senorita? Senor?"

My mother used to tell how much our Indians, too, liked chewing-gum, so much in fact that if they could not afford it, they would chew paraffin instead. She had come as a child from Kiev to the South Saskatchewan border country, where the last Algonquin had bitten the dust with the advent of the CPR line. When she saw her first Indian on River Street in northern Saskatchewan, she ran and hid behind the crockery counter in our store. She was even more terrified when a whole family of them came in and stood in the middle of the store. They would stand there, as though they were standing under some big tree in the middle of a field, and they would look and look and look. They never touched anything and they never took anything, and my father never expected them to buy anything. They would just stand there and look. They were sure to come on Friday afternoons, in plenty of time for the bandconcert. By three o'clock my mother would repair upstairs to ready us too for the bandconcert and, of course, the Shabbat.

One Friday afternoon, I remember, our Indian family arrived as usual. My mother had retired as usual, leaving me behind as hostage, when suddenly the father Indian broke rank to point a gnarled finger at a framed reproduction of Christ rising from the tomb: "First you kill—a him, then you sell—a him, hah!" he grunted.

My father laughed sadly: "That they taught you. Anything else?" The Indian just glowered at him, then fell into silence again.

"Daddy," I said, approaching him furtively behind the counter. "Daddy, why don't you throw them out. They smell. Are you afraid of them?"

"Yes," said my father, who was a little man from Latvia, though a strong wrestler. "Yes, I'm afraid of them. But I'm also sorry for them. You see, we are strangers in a strange land; while they are strangers in their own land. And that is much worse. Much worse. Get me that straight," which was what he always said when he meant you to remember something forever.

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Entertainment

Primitive gallery houses photo gems

the galleries

by Leonie Goldberg

Occasionally a little gallery will pop up somewhere and it is always a challenge to go see it. Often the artists shown are young, unknown and it's up to you to find your own way. Now and then you may find some pieces in which you see the signs of a real sensibility developing. Sometimes you discover a true friend of the arts in the founder of the gallery.

Andromeda Gallery, so far, is one room with photographs on the walls, old wooden furniture and very old cameras. It will be going through many changes this coming year, and will perhaps turn into an unusual center for the photographic arts. The owners want to extend the gallery to cover filmaking as well as still photography, and are hopeful that in a year or two this will be possible.

It is a humble gallery, straight forward and unpretentious. The lighting could be and I assume will be, improved as soon as feasible. But generally, it simply serves as a place where young photographers can show and afficianados can visit.

At the present there is a group show of six photographers, young and unknown. Each of the exhibitors had something that especially interested me: Tower by Henderson, Feet by Grant, and Fresh Fruit by Bernecker. But it was the work of David Latchman that, taken as a whole, interested me most. Without question, he is the most involved of the contributors to the show, his work already showing a strength and perception that is not common in so young an artist. He has been working with film only for about one year. He shows special skill in working with space and time, feeling and form. Sometimes it is the combination of well-considered formal concerns with real intuition that creates strong pictures.

Old Man with Russian Cap
by David Latchman

Old Man in Providence is a beautiful photograph. Latchman captures some essential quality of the man which is at once familiar, attractive, and remote. He shows a physical graph that Latchman approaches what Cartier-Bresson spoke of as "not making art but taking life". There are other pictures that are good: Chairs and Ice are both sensitive and provocative. Chairs, in a tense, dynamic way, and Ice, in a soft, elusive way, are strong statements. Old Man in Russian Cap is another fine print, marked in its intensity of feeling.

David Latchman is serious about photography. He speaks with a real presence which speaks of subjective realities. Perhaps it is in this photo-concern, with both a bit of intellectual bravado and real humility. He believes that one's first perception is often the most meaningful and it is important to stick to that image and work with it. I was interested in his idea of working with a minimum of equipment and materials, and to explore every possibility of one camera, at a time—"The most with the least." Take a look at Andromeda Gallery and David's work. 204A Queen Street West is the address, and the show will be there for only two more weeks.

book review

Biography dispells myth of McNamara

by Arnold Ages

In the midst of controversy now raging in the United States over the trials of Calley and Medina it appears appropriate at this moment to investigate the role of Robert McNamara in the Vietnam fiasco.

The subject is all the more topical while Daniel Ellsberg prepares for his trial on charges of revealing official government secrets about Vietnam.

But readers who think that Trewhitt's book will provide answers to a lot of touchy questions about American involvement in Vietnam will be rather disappointed.

This is not to suggest that this biography of the former defense secretary is without merit. There is much here that can help to explain the complexities of McNamara's posture while serving his government.

The author, it seems to this reader, seeks to dispel the myth which grew up around McNamara and his allegedly computerized mind. The description of his school days and college career indicate that McNamara was a bright student but by no means an extraordinary one.

Early in life, however, he did show an ability to dissect problems and organize solutions to them. This skill helped him during the war when his army service gave him an opportunity to use his organizational talents. Among his many accomplishments was developing an effective system for determining damage estimates on aircraft.

McNamara might have spent the rest of his life on a university campus (he was offered a post at Harvard) were it not for the polio that struck his wife after the war. Economic considerations caused him to take a position with the Ford Motor Company.

At Ford, McNamara's star rose quickly even though his initial work with the firm coincided with the failure of the Edsel car. A hard driving executive, McNamara demanded and received the best performance from his subalterns.

Although the president of a multimillion dollar corporation, McNamara never lived lavishly and only in later years did he succumb to the lure of more substantial living quarters.

His association with the Democratic party and with Kennedy later earned him the appointment as secretary of defense in 1961.

In that office he proved to be as efficient as he was at Ford, only this time his constituency was far more demanding. It was McNamara's very competence that got him into trouble early. Determined to master all the aspects of the defense department he soon generated friction with the military men who felt that McNamara should have left certain things in their hands. They resented civilian intrusion into their area of concern.

What really annoyed them was McNamara's decision to force the cooperation between the various service agencies in the construction of the F-111A—a highly experimental fighter bomber that had been the cause of intense rivalry among the services. Trewhitt calls McNamara's action in ordering a cooperative venture a "shotgun marriage."

McNamara's involvement in the Vietnam war is naturally the saddest part of this book. It is apt that the author calls this section "Years of Illusion."

Perhaps an even more accurate term would have been "delusion." For during the years he headed the American war effort in Vietnam McNamara was continually deluded about the progress of the war. Frequent visits to the battlefields failed to dampen his predictions that the war would be over soon.

When those predictions failed to come true, when American losses became heavy and congressional criticism stronger, McNamara began to feel the pressure on his position. His appointment to the presidency of the World Bank in 1968 could not have come at a better moment.

After reading Trewhitts account of the McNamara years a gnawing question remains unanswered. "What was the purpose of the American intervention in Vietnam?"

Author of rock musical Golden Screw lends strong note of belief to show

theater review

by Janiva Berger

Most rock musicals seem to share a similar fate. They grow old quickly.

Not so surprisngly, with Tom Sankey's The Golden Screw, written in 1966 and updated slightly for the current production at Toronto's Global Village.

Sankey's loosely constructed musical portrait, concerning the making of a rock superstar, won an Obie (Off-Broadway) award in 1967, roughly about the time that big name rock bands and singers began demanding a lion's share of house profits and gate receipts. Capitalism had hit the revolution, and from then on the sweet smell of success nudged out the gentle community spirit of many rock festivals.

Sankey, a singer himself, wrote about it all with the vengeance: the rock-show sharks, the groupies, the tuned-out hippies, the exploiters, the hangers-on. His dialogue was pungent and adroit, his songs, haunting and bitter-sweet. Why, five years later, his show hasn't the air of mustiness that pervades other counter-establishment shows due to the fact that what he terms "exploitative musicology," or what is more popularly known as musical "rip-offs," have just now come into full fruition.

Sankey saw it all coming. His saddened and disillusioned superstar, whom we never actually see in the theatrical vignettes which are about him, stays with the musicians on a platform upstage interspersing his songs with the actors "business" downstage. Reminiscent of the rock stars who have died recently from overdoses of drugs, this superstar does not die at the end of the show, but rather a little each day, which is perhaps the point of it all. His spirit is eventually crushed, his soul a little distorted by his own lack of commitment and confusion admist the revolution that got away. The only remaining hope for him seems to lie in the explosive words of a left-wing militant, but whether or not he will take this road is left open.

Elan Ross-Gibson, Francois-Regis Klanfer, and Jankiel Zajfman play a host of various characters, and their adeptness, particularly in the second half of the show, should be commended. Director Janet Sankey has certainly steered them in the right direction as far as characterization, although there are tendencies toward both choppiness and sluggishness which creep into the scenes intermittently.

It is Sankey, himself, though, with his craggy looks, melancholy songs, and joyless introspection, who lends the strongest note of belief to the show. It's unfortunate that his final song, "A Song to Sing,– withers away the strength of the ending.

But, perhaps, it was Sankey's intention to bring us down on a note of mourning for a "sound" and a direction that disappeared when the flower children did. He nearly succeeded.

Elan Ross Gibson
Francois-Regis
Klanfer in Golden
Screw

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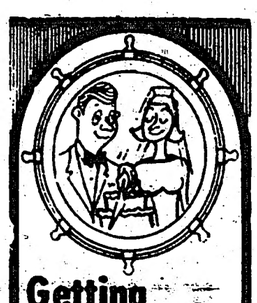

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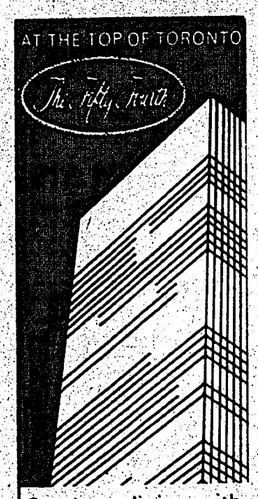

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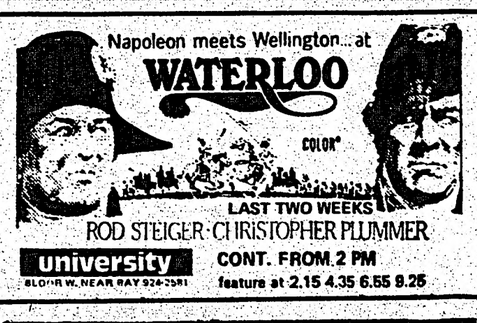

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Rabbi Stuart Rosenberg

Bassett

(continued from page 1)

"Premier Davis arrived at the decision he did for reasons which he carefully expressed, and to suggest otherwise is unjust in the extreme," he concluded.

Publisher Bassett is also chairman of Baton Broadcasting which owns CFTO in Toronto and a number of other radio and TV stations. On Dec. 1, he will be honored at the Negev Dinner at the Royal York Hotel. He is the first non-Jewish honoree.

The full text of Rabbi Rosenberg's statement published in last week's CJN reads:

"I particularly regret the flatness of his rejection. He could have softened the blow by referring the matter to further inquiry so that he might seek solutions that would be helpful to all sectors.

"In the past we have regarded ourselves as a political action committee and have had contacts with Catholic and Protestant committees seeking the same ends.

"Premier Davis has unfortunately, and perhaps unwittingly politicized the question, when it should not have been done that way. He has obviously made a calculation that this will help him in his search for re-election. It should never have come to that.

"I will tell you where I stand. I will never call upon the Jews of Ontario to vote against Davis on this single issue. But, at the same time, I will not give up the battle within the Jewish community to keep pressing for aid to Jewish day schools. We may lose this battle, but, in the long run, we must eventually win.

"When a man enters the polling booth, he makes his own decision who he votes for. It doesn't behoove me to tell the Jewish community for whom they should vote."

In other comments on the Premier's announcement The Canadian Jewish Congress told the CJN it could not take "a public position" on the Davis decision.

Jack Geller, regional chairman, Joint Community Relations Committee, said: "Because there is no preponderant opinion on the Jewish Day Schools, the Canadian Jewish Congress on the advice of the J.C.R. C., has decided that it cannot take a public position. Both sides are represented by honestly and deeply-held views. However no one in the Jewish community has the right, in speaking on the issue, to represent himself as the voice of the total Jewish community."

However the Association of Jewish Day Schools Parents of Ontario said they were "dismayed" by the premier's decision which they considered to be "grossly unfair to the parents who are taxpayers and therefore should be entitled to the cost of basic education irrespective of the school to which the parents choose to send their children."

A statement from Kurt Rothschild, association chairman, said: "It is felt that the premier's expression of concern of cost is merely a rationalization of a political and social position since the amounts involved are small compared to the total education budget of the province and since in fact the municipalities and province are collecting the taxes applicable to the education of the children involved."

University

(continued from page 1)

A similar controversy developed in Winnipeg, but due to the intervention of the Western Region of the Canadian Jewish Congress, Jewish students will not be placed at a disadvantage because of missing the first two days.

As a result of consultations with the presidents of the universities there, Western Region has arranged that instructors note that Jewish students will absent themselves on these two days and to take this into account when drawing up schedules or university activities for the week.

The CJC notes in a bulletin that "in the future, calendars of Jewish holy days will be sent to all educational institutions far enough in advance so that...all conflict will be avoided."

Human ashes in problem parcel

JERUSALEM (JCNS) — A parcel containing human ashes, sent to Jerusalem from Moscow a few weeks ago, posed an unprecedented problem to the postal authorities here, since they were unable to trace its destination.

But the mystery was finally solved when a Jewish student from Moscow, Lev Levin, presented himself at the parcel department and claimed the parcel. He explained that he had decided to send his dead father's ashes for burial in Jerusalem before leaving Moscow, in order to avoid difficulties on departure. He intended to collect the parcel on arrival.

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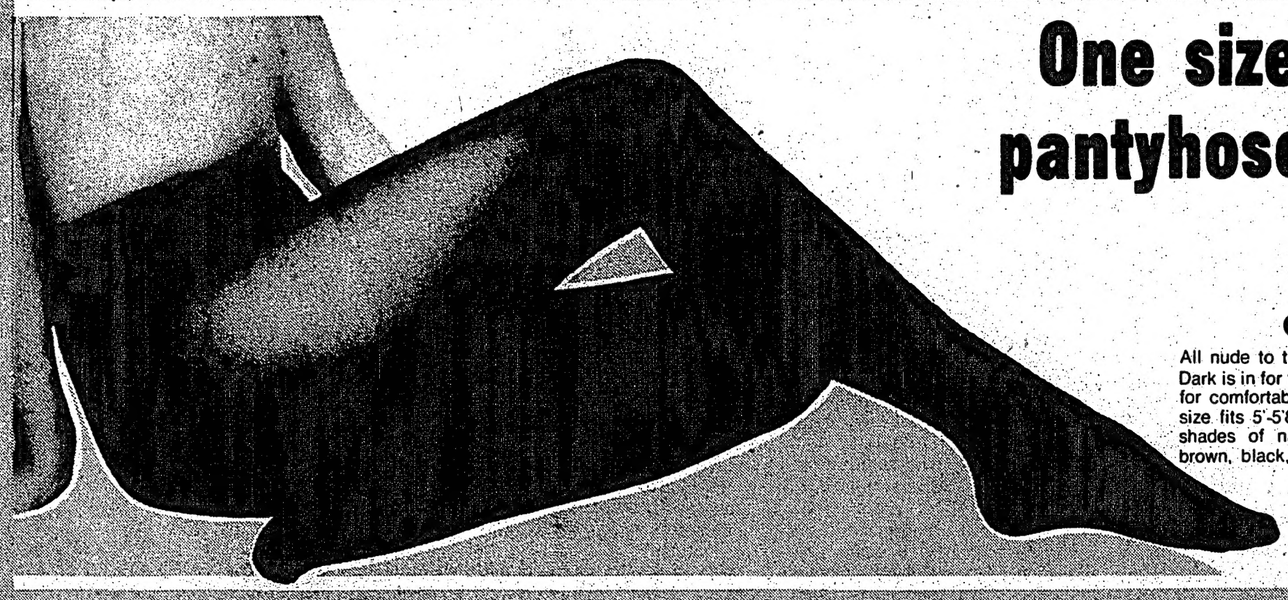

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